

Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

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LIFE.

Life is like a mighty river
Going on and on forever.
Sometimes deep and still it flows
Then a rushing torrent grows.
Sometimes sunshine o'er it hovers
Then an angry cloud it covers
Making what was once so bright
A raging demon dark as night.
Life has many changing scenes
What the soul shall sow it gleans
Golden grain or useless tare
We will harvest over there.
Then take heed what here you sow
Let your life with good deeds flow
And when threatening clouds appear
Think of the harvest over there.

IDA ARNOLD MILLER.

Gleanings.

Brother Albert Trent, Johnstown, Pa., writes: "The long continued pastoral drouth of the Johnstown church has been broken up finally. Bro. Haskins arrived in our city Saturday evening, and occupied our pulpit, Sunday, during morning and evening services. He also preached in Stewart's Hall at 3:30 o'clock in the afternoon. The earnest, spiritual discourses delivered during his first day among us were gladly received by grateful and appreciative hearts. Our brethren are much encouraged and hopeful of good results in the immediate future.

This came just late enough two weeks ago to get in a pigeon hole instead of the paper, and it stayed a week too long. But it is not stale at all.

Had we known in time that we were to get this paper out, as a taste of old times, we would have written to our faithful old correspondents for articles. Bro. J. D. McFaden, "Things in General, Some Things in Particular;" J. H. Swihart, "Field Chronicles;" W. J. H. Bauman, "Trans Missouri Flashes;" J. W. Beer, "Pacifists;" H. R. Holsinger, "Semi-Editorial;"—"Miami Valley Items;" J. Allen Miller, "Progressivisms;" Josiah Keim, "Appeal for Ashland College;" G. A. Copp, "Virginia Notes;" J. C. Cassell, "Philadelphia Items;" and occasional selections on the G. B. by Dr. U. M. Beechly, and a series of reports from W. W. Summer, P. J. Brown, S. H. Bashor, W. L. Span ogle, I. D. Bowman, E. B. Sha-

ver, M. M. Sterling, Jno. Nicholson, Z. T. Livengood, and others, would make the old workers in the church feel as though the resurrection was coming on. Those were stirring days,—the workers grow old but the work goes on.

Later in life, when they had reached the period at which every man of noble nature must come into close conflict with the intellectual giants of doubt and mystery, for Daniel and his companions the instruction which they received in the wisdom of the Chaldeans would prove to be a severe test of their faith, since that wisdom, from the nature of the case, was closely allied to the Chaldean idolatry and heathen superstition which the learners of this wisdom might easily and naturally be led to adopt. But at this earlier age, the temptation to which the captive boys were subjected was addressed to those elements in their nature which so largely dominate the lives of youths and young men always and everywhere. They were tempted by their appetite, by the love of the king's luxuries and wines. They were tempted by their ambitions and hopes of success; how could they expect to succeed with a heathen king, when they were so set in a religion which condemned him and his conduct? They were tempted by the king's command; why should they not yield to an inevitable necessity?—Their very life might depend upon it. They were tempted by the love of popularity; their course would make them appear odd and subject them to ridicule and bring them into many troubles.

Daniel and his three friends were tempted to do that which was debasing and degrading; to disobey the law of their God; to deny their religion and their God and yield to the popular idolatry of the day; and thus to be recreant to their country and their nation and all the peculiar promises and hopes which belonged to them. That all this was involved in eating the king's food and drinking his wine, appears when we note that the "dietary might comprise articles of food, such as the flesh of swine, which the law interdicted to the Israelites; that the flesh may not have been perfectly cleaned from blood, so as to be allowed by the Jewish law, and that the universal custom among the heathen was to consecrate each meal by offering a portion of it to their idols and pouring out libations of wine in their honor." Beyond this, the luxurious diet

provided by the king would corrupt their bodies and diminish the vigor of their minds, while the use of his wine would certainly be followed by those dire consequences to health and character which are inseparable from it, and which, doubtless, were far worse at Babylon than in Palestine.

The Psalmist says, "Unto the upright there ariseth light in the darkness." Mark the peculiar character, "the upright" the man that stands and walks erect—in the Holy Ghost—not ashamed to lift up his head among princes. How often to him, amid all prevailing darkness, the sudden, glorious bursting forth of light!

The good Matthew Henry says, "It ought to be the care of every one of us, to follow the Lord fully. We must in a course of obedience to God's will and service to his honor, follow him universally without dividing; uprightly without dissembling; cheerfully without disputing, and constantly without declining; and this is following him fully."

PERSONAL PURITY.

A recent number of the *The Laws of Life* prints a part of an address on The Gospel of Sanitary Living, delivered in the Sanitarium Chapel at Dansville, by Dr. James H. Jackson, before the Genessee Methodist Conference, from which we quote the following on personal purity:

"What can I say of the effect of impure thoughts and acts upon the soul of man, that shall arouse the action of thinking and earnest people in this direction? This is a mighty question and one not easily approached or dealt with. You as clergymen have such an opportunity to enlighten and impress young men, to aid and guide them in the formation of character, that you may exercise a most powerful influence in the direction of personal purity. It may readily be your privilege, both privately and publicly in special lectures and talks to the boys and young men of your congregation, on this subject, to so interest and instruct them, that they shall know the truth, and be fortified against evils arising from abuse of God-given powers and functions. The evils are not simply physical by any means, but are far reaching in the domain of spiritual degradation. Especial efforts should be made to impress upon boys and young men the necessity of realizing the Christ standard in matters of personal purity. The social evil as we call it, is a great barrier against the progress of Christ's kingdom; but we must understand that also within the pale of legal enactments, I speak of marriage, there are mighty wrongs committed, and that until Christ's standard is realized in the personal life of every man these wrongs will never be righted."